
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



THE
PLAYS OF ÆSCHYLUS

TRANSLATED FROM A REVISED TEXT BY
WALTER HEADLAM, LITT.D.,
FELLOW OF KING'S COLLEGE, CAMBRIDGE

THE PROMETHEUS BOUND

STANFORD LIBRARY



LONDON
GEORGE BELL & SONS

1908

PREFATORY NOTE

THE text of the *Prometheus Bound*, the *Persae*, and the *Seven against Thebes* depends on various MSS. derived from different sources. M (the Medicean) is merely one, of no superiority, among them ; its readings are sometimes better, but very often worse, both in the text (for example, vv. 20, 112, 536, 732, 866, 939 in Wecklein's numbering) and in the scholia (on v. 910, for instance). This play, however, is the least corrupted of them all.

December 1907.

THE PROMETHEUS BOUND

DRAMATIS PERSONÆ

PROMETHEUS.

HEPHAESTUS.

POWER (ΚΡΑΤΟΣ).

FORCE (ΒΙΑ).

CHORUS OF NYMPHS, daughters of Ocean.

OCEAN.

IO.

HERMES.

PROMETHEUS BOUND



Power. We have arrived at the furthest confines of the Earth, the Scythian track, a desert wilderness; and now, Hephaestus, thou must attend to the charges which the Father has enjoined upon thee, to clamp this malefactor to the towering crags in firm shackles of adamantine bonds. For thine own rare jewel, the bright fire enabling every art, he stole and gave to mortal men; that is the sin for which he must give satisfaction to the Gods, that he may be taught to accept the sovereignty of Zeus and cease from his man-befriending ways. 10

Heph. Power and Force, the charge of Zeus to you is finished now, and there is nothing more before you; but I have not the heart to bind a brother-God by force upon a wintry bleak; however, come what may, strong need constrains me to take courage for it; for to make light of the Father's words is a grave thing. (*To PROMETHEUS.*) Thou high-contriving son of right-advised Themis, it is with a heart as loth as thine that I must pin thee with strong forged 20 fetters fast to this deserted steep,¹ where thou shalt hear no voice nor see the form of man, but must be grilled by

¹ *πράγῃ* MSS., but M alone has *τόπῳ*, which was a gloss to distinguish one sense of *πράγος* from another; see for example schol. *Agam.* 347.

the pure flame of the sun till thy complexion change ; and thou shalt welcome it when starry-kirtled night shall hide the day, and when the sun shall dissipate again the morning frost ; and ever the sore burden of the present ill shall harass thee ; for thy deliverer is not yet born.

These are the fruits that thou hast reaped from thy man-befriending bent ; thou didst not quail before the anger of thy fellow-Gods, but in transgression of right bestowedst 30 honours upon mortals. Wherefore thou shalt keep sentry at this dismal rock, in upright posture, sleepless, never bending knee ; and many a groan and unavailing lamentation shalt thou utter ; for the heart of Zeus is inexorable, and everyone is harsh whose power is new.

Power. Well now, why dallying and commiserating uselessly ? Why dost thou not view with hatred one most hateful to the Gods, who betrayed thy precious thing and gave it to mankind ?

Heph. Blood hath a strange power, and companionship.

Power. I agree, but to be disobedient to the Father's 40 word, is that possible ? Art thou not more strangely afraid of that ?

Heph. Oh, ruthless ever thus art thou, and full of daring.

Power. Ay, it is no remedy lamenting over him, so do not waste thy pains on what is profitless.

Heph. O how I hate this mastery of craft !

Power. Why hate it ? For these present troubles Art is absolutely not to blame.

Heph. Nevertheless I would it had belonged to someone else.

Power. There is trouble in everything, except in empire over Heaven : for there is none free but Zeus alone. 50

Heph. I know it well ; to *that* I have nothing to say contrary.¹

¹ ἔγνωκα· τοῖσδε γ' οὐδὲν ἀντειπεῖν ἔχω (Hartung).

Power. Well, make haste then to cast the fetters round him, that the Father may not behold thee tarrying.

Heph. Here are the armlets ready.

Power. Throw them now about his hands and with might and main smite with the hammer, and clamp him to the rocks.

Heph. The work is getting through, and no mistake about it.

Power. Hammer harder, clinch, leave no link loose, for he is a rare clever one to find out ways and means in difficulties.

Heph. That arm is fixed fast enough at any rate. 60

Power. Now rivet this one firmly, to teach him that his clever wit is something sluggisher than Zeus.

Heph. Except him, no one could fairly complain of me.

Power. Now drive the adamantine wedge's stubborn jaw right through his breast and nail it vigorously.

Heph. Ah me, Prometheus, I sigh for thy pains!

Power. There thou art, shrinking again and sighing for the enemies of Zeus! See thou be pitying not thyself one day!

Heph. Thou seest a sad sight for the eyes to view.

Power. I see a rogue here getting his deserts. Come, 70 throw the girths now around his ribs.

Heph. I am bound to do it; you need not urge me on so much.

Power. Indeed I will urge, and halloo thee on too! Go down below, and ring his legs round strongly.

Heph. There is the work done without much labour.

Power. Now hammer vigorously the perforated anklets; because the censor of the work is an austere one.

Heph. The utterance of thy tongue is like thy visage.

Power. You may be soft, but cast not in my teeth my stern will and the harshness of my temper. 80

Heph. Let us go, as he has the swathings now upon his limbs.

Power (to PROMETHEUS). There now, do thine outrage there, and filch the Gods' rights to bestow them upon men! What power have mortals to relieve thee of thy pains? 'Tis by a false name that Spirits call thee *Prometheus*, for thou hast need thyself of that provision, to find a way of wriggling out of *this* art! [Exeunt.

Prom. O thou bright heavenly sky, and swift-winged breezes, ye river-springs, and thou innumerable dimpling smile of the ocean waves, O universal Mother Earth, and 90 thee, all-seeing orb of the Sun, I call—behold what I, a God, am suffering at the hands of Gods!

Behold with what foul tortures I am racked and must endure in them my myriad years! This is the humiliating bondage that the Captain of the Blessed hath devised against me.

Ah me, ah me, I groan for suffering present and for suffering to come, despairing of the quarter where the end of my afflictions is to rise.

And yet, what say I? I have clear fore-knowledge of all that is in store, and no suffering will come upon me with surprise; and the lot by Fate appointed one must bear as easily as may be, recognising that the strength of Necessity is not to be striven with. And yet to hold my peace, and not to hold my peace about my case is equally impossible: it was for making gifts to mortals that I have been fastened in these torments:—I hunted out the spring of Fire concealed within the filling of a reed, a stolen source which 110 hath been revealed to mortal men for their instructress in every art and their great providing means. That is the offence for which I am enduring punishment, here riveted beneath the open sky in fetters.

Ah, stay,—what sound, what perfume wingeth to me

without vision? divine or mortal or of mingled strain? Hath he come unto this world's end hill to view my sufferings, or with what intent?¹ Behold ye me in bondage, an unhappy God, the enemy of Zeus, that have incurred the enmity of all the Gods that have the entry into his royal Court by reason of my too-much love for mortals.—Ah, listen,—what is this fluttering stir I hear close by, of wingèd creatures? the sky is whistling with the light rapid beat of pinions.—Every coming thing is apprehended fear.

(*The DAUGHTERS of OCEAN enter in a winged car.*)

Chor. Fear not at all! for it is a friendly squadron this, that hath advanced upon thy mountain with a racing rivalry of wings, having hardly won our Father over to consent; and I was carried by the coursing breezes; for the sound of the hammering of iron shot to the inner bower of my cavern and astounded all my meek-eyed shame away, and I sped unsandalled in a winged car. 140

Prom. Offspring of many-childed Tethys and of him that encircleth all the earth with his unsleeping stream, your father Ocean, look ye, behold the bondage I am pinned with on the rocky summits of this gorge to keep my miserable watch.

Chor. I see well, Prometheus, and in fear there sped upon my eyes a mist all full of tears, to see thy figure withering away upon the rocks here in these adamantine tortures; for the governors are new that hold the rule of Heaven, and with new-fangled laws Zeus holds dominion lawlessly, and the giant majesties of old he now abolisheth. 160

Prom. Would that he had but cast me under the earth and below Hades the Receiver of the dead into the bottomless

¹ v. 118: read:

τερμόνιον ἐπὶ πάγον πόνων
ἐμῶν θεωρὸς ἴκετ', ἥ τί δ' ἡ θέλων;

pit of Tartarus, and put me savagely in firmest fetters, that so no God nor any other had made merry over this! But now, a light thing shaken in the air, I have suffered to the derision of mine enemies.

Chor. What God is so hard-hearted as to make this matter of derision? Who shares not indignation at thy 170 distresses—except Zeus? He, with continual rancour, hath set his heart immovably and crusheth all the seed of Uranus, nor will he cease, until either he hath satisfied his heart or by some sleight another capture his impregnable domain.

Prom. Ah nevertheless, although I be thus tortured in 180 strong fettering shackles, the prime lord of the Blessed Ones shall yet have need of me, to reveal him the new project, and the agency by which I see him stripped of his sceptre and his rank! And neither by honied enchantments of Persuasion shall he charm me, nor before stern menaces will I ever quail, to reveal the secret, until he loosen me from my cruel fetters and consent to give me satisfaction for this outrage.

Chor. Thou art bold in confidence and abatest nothing for thy bitter sorrows, and art over-free in speech; but my spirit is disquieted by thrilling fear:—I am afraid about thy fate,—I cannot guess what shore there is for thee to land upon and see the termination of these pains: for a nature beyond reaching and a heart inexorable hath the Son of 200 Cronos.

Prom. Harsh, I know, he is, and with the law in his own hands;¹ nevertheless his will, I reckon, shall be soft enough one day, when he hath been this way hammered; then he

¹ This has suffered from interpolation; the original probably was nearly in this form:

τραχύς γ' οἶδ' ὅτι καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων· ἔμπας, ὅτω,

shall assuage his stubborn wrath and meet my eagerness half-way, to enter into bond and amity with me.

Chor. Unfold now to us all the story and declare what charge it is that Zeus hath taken thee upon and tortures 210 thee with such disgrace and bitterness—unless there is any harm to thee in telling.

Prom. It is a painful thing to tell, and painful to withhold ; miserable every way.—When first the Deities began their anger, and sedition was stirred up amongst them—one party seeking to cast Cronos from his throne, to make Zeus king, to wit, the other bent upon the contrary, that Zeus should never reign over the Gods,—I thereupon endeavoured 220 to persuade the Titans, children of Heaven and Earth, with the best advice, and was not able ; subtle stratagems they quite despised, and thought with violent imaginations to gain the mastery without trouble and by force. But more than once my Mother, Themis or Gaea (Earth)—one form with many titles—had foretold to me the way in which the future was decreed to happen—how that it was not by strength or in the way of violence that the overcomers were to gain the mastery, but by guile. When I expounded this 230 to them in speech, they would not deign so much as even to look at it. So the best course that lay before me then appeared to be that I should take my Mother's aid and range myself, a welcome volunteer, upon the side of Zeus. And through my counselling it is that the black nether deep of Tartarus buries now the ancient Cronos with his allies together. These are the benefits which the sovereign of the Gods hath received from me and hath requited me with a reward so ill ; for it is a vice inherent somehow in a 240 sovereignty, that there is no putting trust in friends.

But for your question, on what charge it is that he is torturing me, that I will make plain.


So soon as ever he was seated on his Father's throne, he

set about assigning to the Powers Divine their several privileges and mapped out their spheres of rule; but of wretched mortals he took no account whatever, but desired to annihilate the race entirely and create another new one. And to this there was no one that made any opposition 250 except me; I had the courage, I delivered men from being smashed to pieces and descending to the house of Death. And that is why I am now being bent with punishments like this, painful to suffer and piteous to behold: after preferring mortal men in pity I was not allowed to win the same myself, but have been straitened into shape thus mercilessly—a spectacle far from glorious to Zeus.

Chor. A heart of iron and made out of rock, Prometheus, is the being that feels not compassion in thy labours: I should have wished never to behold them, and beholding 260 them my heart is grieved.

Prom. I am indeed a sight that friends might pity.

Chor. Didst thou, perhaps, transgress a little beyond this?

Prom. Yes, I caused Men no longer to foresee their latter end. 

Chor. What was the medicine that you discovered for that ailment?

Prom. I implanted in their breasts blind Hopes.

Chor. That was a great boon that you bestowed upon them.

Prom. And there was this besides,—I gave them Fire.

Chor. And do weak mortals now possess the flame-eyed fire?

Prom. Yes, from which they will learn many Arts. 270

Chor. These then are the charges upon which Zeus—

Prom. Is torturing me, and relaxing nowise ever.

Chor. And is there no period appointed for thy pains?

Prom. No, none whatever, except when it seems good to him.

Chor. And how can it seem good? What hope is there? Seest thou not that thou hast erred, and how thou erredst it is not pleasurable to me to say, and pain to thee.—But let us leave this matter; turn thou now to seeking some release from thine affliction.

Prom. It is an easy thing for one whose feet are safe out of the mire of harm to give advice and admonition to 280 another in distress; but I was aware beforehand of all this; of will, of will I erred, I will not deny it; succouring men, I got me sufferings myself. But still I never thought that I should be rewarded in this wise, to pine away upon rocks between earth and heaven, and get this desert and unneighbourèd peak.—Now, pray you, mourn no longer for my present woes, but step upon the ground and let me tell you what is the oncoming future, that you may know the whole matter thoroughly. Consent, I pray, consent, show sympathy with 290 the one in trouble *now*; you know, 'tis common, and misfortune settles now upon one and now upon another.

Chor. Thine appeal is urged on willing hearts, Prometheus. So with light footstep I will quit my speeding seat and the pure airy path of wingèd creatures and draw nigh to yonder rugged land; and I desire to hear the whole story of thy suffering thoroughly.

(Enter OCEANUS, carried by a winged four-footed monster.)

Oc. I have reached the end of a long journey in my 300 passage here to thee, Prometheus, guiding this swift-winged creature by my will without a bit; and be assured that I am sorry for the state that thou art in: relationship, I suppose, compels me, and apart from blood, there is no one I should have more consideration for than thee: and you will see that

this is genuine and that there is no tongue-benefit in me, 310
for come, name anything that I am to assist you in: you
will never say that you have any truer friend than Ocean!¹

Prom. Ha, what have we here? Hast thou too come
to view my sufferings? How didst thou nerve thyself to
leave the stream that bears thy name and those rock-
vaulted self-built caverns, and to come unto this iron-womb-
ing land? Is it to view my state that thou art come, and
to compassionate in my distress? Behold the spectacle— 320
me here, the friend of Zeus, that helped him to set up his
sovereignty, behold the sufferings that I am bent with now
by him!

Oc. I see, Prometheus, and desire also to give thee
the best advice, ingenious as thou art: recognise thyself,
and adopt a new fashion of behaviour, for there is a new
Sovereign in Heaven. But if thou persist in flinging out
such harsh and whetted words, Zeus, though seated far
aloft, perhaps may hear thee, so that thy present multitude²
of miseries shall seem but child's-play. Come, unhappy 330
one, dismiss thy present mood and try to find some way
out of these troubles. What I say may seem, perhaps,
trite and stale,—but these, Prometheus, are just the wages
of a too presumptuous tongue. And you are not yet
humble or submissive to misfortune, but wish to get still
more than what you have already. If you will take *my*
advice, you will not stretch out your legs against the goad,
seeing that it is a harsh monarch now and irresponsible 340
that is in power. And now I shall go and try whether I
can release thee from thy pains; remain thou quiet, and be
not too violent in speech—or else, with thy superior mind

¹ The character of Oceanus, the ὠκεανστής (compare the Orphic fragments in Hermann's *Orphica*, p. 468), and Prometheus' ironical contempt for him, are drawn with admirable humour.

² Reading ὄχλον.

dost thou not know full well that there is fine inflicted on a wanton tongue?

Prom. You are lucky to be clear of blame, after having shared my enterprise and taken part in everything with me.¹ So now, let it alone and do not concern yourself about it, for you will certainly not persuade him; he is not easy to persuade. Look shrewdly to it that you get no harm 350 yourself upon this errand.

Oc. Truly thou art better far at schooling others than thyself! I judge by fact, not word. But as I am bent upon my course, by no means draw the curb, for I am confident, most confident, that Zeus will grant me this concession, to release thee from these sufferings.

Prom. I am much obliged, and shall never cease to be so, for one thing—your zealousness leaves nothing to be desired: only, take no trouble, for it will be but labour wasted and do me no good—supposing that you mean to take it. No, remain thou quiet and keep thyself out of harm's 360 way; for because I am in distress, I would not therefore wish distresses to befall the whole world too. No indeed, for I am troubled by the sad plight of my brother, Atlas, who stands towards the West² with the Pillar of Earth and Heaven bearing upon his shoulders, no sweet burden to embrace. And the earth-sprung inhabiter of the Cilician caverns moved my pity to behold subdued by force, that fell prodigious monster, the bold hundred-headed Typho, 370 who rose up against the Gods of Heaven, with grisly jaws whistling the sound of terror, as meaning to storm the sovereignty of Zeus by force. But there came upon

¹ With scornful sarcasm, whether we read with the MSS. πάντων μετασχὼν καὶ τετολημῆκώς ἐμοί, or (accepting μετασχεῖν from Weil) πάντων μετασχεῖν καὶ τετολημῆκώς ἐμοί, 'although having had the daring to take part in everything with me.'

² ὅς πρὸς ἐσπέρους τόπους.

him the unsleeping shaft of Zeus, the descending thunderbolt with breath of flame ; which shocked him and amazed him from his lofty vaunting ; for he was smitten in the very seat of sense, charred to a cinder, and his whole strength blasted out of him : and now, a palsied sprawling mass, he lies near the strait passage of the sea, pressed beneath the roots of Etna ; while on the topmost summits sits Hephaestus hammering at the forge. Thence one day there shall burst forth rivers of fire with angry jaws devouring the smooth fields of fruitful Sicily ; so fierce the rage that Typho shall send boiling up, with perilous discharges of hot fiery deluge, although consumed to cinders by the thunderbolt of Zeus.—But thou art not without experience nor in need of me to teach thee. Save thyself to the best of thine ability, while I will endure my present case, until the proud spirit of Zeus abate. 380

Oc. Knowest thou not then, Prometheus, what is said, that words are the physicians of a mood distempered ?

Prom. Yes, if one soften the heart betimes in season, and not reduce a swelling passion forcibly.

Oc. And in being zealous and adventuring boldly seest thou any disadvantage ?

Prom. Superfluous labour and light-witted simplicity.

Oc. Permit me to be still affected with that weakness, since it is the best thing to be wise while seeming the contrary. 400

Prom. This folly will be considered to be mine.

Oc. Your words most evidently despatch me home again.¹

Prom. Beware lest haply thy lament for me should bring thee into enmity.

Oc. With the new holder of the almighty throne ?

Prom. Be careful that *his* heart be not annoyed.

Oc. Thy fate, Prometheus, is my instructor.

¹ As λέγεις ὁδόν μοι in Herodas vi. 95.

Prom. Go thy ways, despatch, maintain thy present mind.

Oc. 'Tis urging of the eager steed, for my four-footed bird is flapping with his wings the smooth road of the air, 410 and would fain repose his limbs in his own stable.¹ [*Exit.*

Chor. I sigh for thy disastrous case, Prometheus; with a stream of tears distilling from my tender eyes, my cheek is wetted in the springs of moisture; for this is sorry work, Zeus holding sway with new laws of his own and displaying an overweening mettle toward the Gods that were before. 420

Every quarter of the land by now is crying aloud and sighing for the old-time grandeur and magnificence of dignity that belonged to thee and to thy brethren; all mortal men that occupy the planted habitation of pure Asia condole in thy great sufferings and groans. 430

And the dwellers in the land of Colchis, maidens dauntless in the battle, and the Scythian multitude who tenant the extreme region of the earth about the lake Maeotis:

And the warlike flower of Arabia that hold a towered citadel hard by the Caucasus, that savage army loudly raging with a serried front of spears. 440

One other only among Gods divine have I beheld before in suffering, a Titan quelled with torturing bonds of adamant—the sturdy Atlas in his overpowering strength, who doth eternally roof up the vaulted pole of Heaven.²

The ocean billow, falling, roars in cadence, the deep . . . groans, the black abyss of Hades rumbles in the

¹ Cf. Herodas vi, 97, Theocr. xv. 147.

² Reading with Reisig:

Ἄτλαντος ὑπέροχον σθένος

and with Hermann:

νότοις ὑποστεγάζει.

Compare *Orph. hymn.* i. 28 Ἄτλαντός τε καὶ Αἰῶνος μέγ' ὑπέροχον ἰσχύον, *Soph. Trach.* 1096, *Pind. Nem.* iii. 24.

bass, and the springs of the pure-flowing rivers moan with pitious anguish.¹

Prom. Think not that I am silent out of pride or 450 stubbornness; my heart is gnawed with conscious thoughts, to see myself entreated thus with ignominy.—And yet to these new upstart Gods who else was it than I defined their dignities entirely? But I will not speak of them, because I should be only telling you what you already know; but listen to the sufferings among mankind, how they were witless before then, and I caused them to have mind and 460 be possessed of understanding. And I say this, not with any wish to sneer at the defects of men, but to expound the benevolence of my bestowings.

First of all, they had eyes and saw to no purpose, had ears and heard not, but were like the shapes of dream, all their life long doing everything confusedly at hazard; they knew neither of brick-woven houses turned to face the sun, nor timber-work, but lived as burrowers like tiny² ants in sunless holes of caves. And they had no sign of winter or of 470 flowery spring or fruitful summer to rely upon, but used to act in everything without grounded purpose, until the day when I revealed to them the risings of the stars and their ill-distinguished settings. Number, again, most excellent of artifices, I invented for them, and combinations of

¹ Reading:

βοᾷ δὲ πόντιος κλυδῶν
 ξυμπίτνων, στένει βύθος,
 κελαινὸς Ἄϊδος ὑποβρέμει μυχός,
 παγαί θ' ἀγνορίτων ποταμῶν
 στένουσιν ἄλγος οἰκτρὸν.

In the third line two syllables appear to be wanting for the rhythm—perhaps *χθονός* with *βύθος* or *μέγας* with *μυχός*.

² v. 468 *ἄησ-υρός* (formed like *βλοσ-υρός* 'blouzy,' *ἄσ-υρής* 'filthy') seems to have meant 'quivering with a breath,' and so may have come to be applied in the sense 'busy': cf. Hom. η 106 and schol.

letters, to be memory of everything,¹ the Muses' mother-instrument. And I was first to couple brute beasts under the yoke, to be subservient to the collar and the pack-saddle,² that they might have the greatest labours of mankind 480 transferred to them ; and in the chariot I harnessed horses obedient to the rein, the lustre of luxurious affluence.³ And on the sea, it was no other one than I that found out sailors' canvas-wingèd cars to roam the sea.

Such are the devices that I found out for mortal men, and now I cannot find a subtle shift myself to get me free from the pain that is upon me.

Chor. Thou hast suffered a sore humiliation ; thou hast lost thy wits and gone astray, and like a bad physician, falling sick, thou lovest heart and canst not find what 490 medicines thou art curable thyself withal.

Prom. When thou hearest the rest, thou wilt marvel more, the arts and ways and means that I devised. This the chiefest,—if a man fell sick, there was no deliverance whether by way of eaten drug or ointment or of draught, but they were emaciated for want of medicines, until I showed to them the mixtures of beneficent remedies, by means of which they now can fend off all disorders.

And I distinguished many ways of divination, and was 500 the first to judge results of dreams,—what were to come true in fact, and I made known to them the import of dark ominous chance-utterances and of signs that met them on the road ; and I defined for them exactly the flight of crook-taloned fowls,—which were by nature favourable and

¹ Euryphamus the Pythagorean in Stob. *Flor.* 103. 27 ἀνέυρετο δὲ καὶ γράμματα, θησαυροὺς τῇ μνάμῃ παρασκευασάμενος.

² Reading σάγμασιν with Pauw.

³ ἄγαλμα τῆς ὑπερπλοῦτος χλιδῆς, as Helen is ἄγαλμα πλοῦτος in *Agam.* 740 : Mr George Meredith has made a felicitous application of the phrase to the Yacht and the Lady in *Beauchamp's Career*, at the end of c. xv.

the contrary, and what habit of life they severally follow, and what are their mutual likings and dislikings and consorting sessions: and the smoothness of the inwards, and what colour these must have to make them pleasing to the 510 Deities, and the good mottled aspect of the gall and liver, and the thigh-bones rolled up in fat and the long chine I burned with fire, and showed mankind the way into an Art of abstruse inference; and the look of fiery signs, whose vision had been dim and clouded hitherto, I caused to have clear eyes.

So much for these inventions; now the hidden benefits to men within the earth, brass, iron, silver, and gold, who can claim to have discovered before me? No one, I am very sure, unless he wished to babble empty folly. Hear 520 in a brief word the sum of the whole matter—all arts that mankind have are from Prometheus.

Chor. Now be not a benefactor of mankind unduly and yet careless of thine own distress; because I am full of hope that thou shalt yet be delivered from thy bondage and have power no whit inferior to Zeus.

Prom. It is not so that all-effecting Fate is yet decreed to seal the issue; I must first be bent by pains and sorrows infinite, and only thus escape my bonds: the strength of Art is far inferior to Necessity. 530

Chor. Who then holds the helm that steers Necessity?

Prom. The triple Fates and the remembering Furies.

Chor. Is Zeus then the inferior of these in strength?

Prom. At any rate he cannot escape Fate's decree.

Chor. Why, is there aught decreed for Zeus but power eternal?

Prom. That you cannot be told,¹ and do not press me.

Chor. It must be a grand secret that you wrap so closely!

Prom. Name some other subject, for *this* it is anything but the time to utter; it must be covered up with all care

¹ v. 536 τοῦτ' οὐκέτ' ἂν πύθοιο as Plat. *Legg.* 792 c, Plut. *Themist.* 27.

possible, for it is by keeping this that I am to escape my 540
foul indignities and sorrows.

Chor. Never may Zeus the Disposer of all things set his
power to cross my will, nor may I be tardy in approaching
the Gods with religious sacrifice of slain oxen by the un-
quenched river of my father Ocean, nor may I offend in
words, but may this rule abide within my heart and never 550
be effaced.

A pleasant thing, to draw out all one's length of days in
hopeful confidence, gladdening my spirit with bright merry
cheer :—but I shudder to behold thee racked with torments
infinite ; for without fear of Zeus in wilfulness thou
payest regard to mortals overmuch, Prometheus.¹ 560

Come tell me, friend, how thy good turn can find return ?²
Where is there any power to succour thee, what saving help
is there in creatures of a day ? Have not thine eyes beheld
the feeble strengthlessness, as of a dream, in which the blind
generation of mankind is bound and trammelled ?³ Never

¹ φρίσσω δέ σε δερκομένα
μυρίοις μόχοις διακναιόμενον — — —
Ζῆνα γὰρ οὐ τρομέων
αὐτοβουλία σέβει
θνητοὺς ἄγαν, Προμηθεῦ.

² v. 561 :

φέρ', ὅπως χάρις ἂ χάρις, ᾧ
φίλος, εἰπέ, ποῦ τις ἀλκά ;

I have corrected the reading of the MSS., which is χάρις ἄχαρις. The
construction is φέρ' εἰπέ ὅπως χάρις ἂ χάρις, a challenge, as Soph. *O. T.*
390 ἐπεὶ φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής ; *El.* 286 φέρε, πῶς ἀμελεῖν
καλόν ; Eur. *El.* 1049 λέγ' ὅπως τέθνηκε σὸς πατήρ οὐκ ἐνδίκως. The
order of the words is frequent, e.g. Eur. *Or.* 367 ὅπου 'στὶν εἴπατε,
Pherecrates *frag.* 45 ὅπως παρασκευάζεται τὸ δεῖπνον εἴπαθ' ἡμῖν.

³ Reading with Meineke :

ὀλιγοδρανίαν ἄκιυν ἰσ-
δνειρον ἔ τὸ φωτῶν
ἀλαδν <δέδεται> γένος ἐμπεποδισμένον ;

as *Anth. Pal.* vi. 296 ἐκ γήρως ἄδρανιη δέδεται.

shall the devices of mankind transgress the Ordered Har- 570
mony of Zeus.¹

I have learnt this² from beholding thy sad ruin, O Prometheus ; and the difference in the strain came winging to my ears—in this and that which erst about thy bridal bath and couch I sang in wedding chorus upon occasion of thy marriage, when thou broughtest home Hermione my father's daughter, after winning her with gifts,³ to be thy bride and share thy bed.

580

(*Enter Io, with a heifer's horns, distracted.*)

Io. What land? What people? Who can I suppose this is that I behold here tempest-beaten in bridles made of rock? For what offence art thou being punished with destruction? Tell me what quarter of the world, unhappy toiler, I have wandered to.

(*A sudden fit of frenzy seizes her.*)

Ah, ah ! there is a sting-fly fretting me again—the ghost of earth-born Argos—O forfend !—as I behold the myriad-visioned Herdsman. He travels ever with his crafty eye 590 upon me, and even after death the earth conceals him not, but winning his way from the dead below, he hunts me

¹ v. 569 τὰν Διὸς ἁρμονίαν : see the notes on *Supp.* 106 in my prose translation and in *A Book of Greek Verse*, p. 278.

² ἔμαθον, a premonition of the new law πάθει μάθος.

³ Both ἔδνοις and πιθῶν are in all the MSS., except that M has πειθῶν, which is certainly wrong. Lachmann thought that ἔδνοις should be ejected, and it would be possible to have ἔδνοις without πιθῶν : Apollonius Rhodius i. 977 :

Κλείτη εὐπλόκαμος, τὴν μὲν νέον ἐξέτι πατρὸς
θεσπεσίοις ἔδνοισιν ἀνήγαγεν ἀντιπέρηθεν :

ii. 239 :

Κλειοπάτρην ἔδνοισιν ἑμὸν δόμον ἦγον ἄκοιτιν.

down, chased wandering and famished over the sand of the sea-shore.

And the wax-compacted reed keeps humming in my ears a drowsy strain. Alas, alas, ah, whither am I brought in my far-roaming course? .

What is it, O Son of Cronos, what offence that thou hast 600 found in me to harness me in these afflictions and to harass a poor maiden thus, distraught with terror of the driving sting? Burn me with fire, or cover me in earth, or give me to be meat unto the monsters of the sea, and grudge me not, O Lord, my supplication! Enough have I been tried and exercised with far-strayed wanderings and cannot see 610 what way I can avoid my miseries. O hearest thou the utterance of the Hornèd Virgin?

Prom. How can I fail to hear that Maiden frenzy-tossed, the Daughter of Inachus, who, story tells, inflamed the heart of Zeus, and now is being exercised and driven violently in those immense long courses under Hera's hatred?

Io. Whence comest thou to voice my father's name? Tell the poor weary maid who art thou, who, unhappy one, 620 that criest me my wretched name so verily, and namest the disease that wears me out, still fretting me with fitful goads of wild distraction!

With cruel starving tortures of wild leaps I come in boisterous haste, the victim of Hera's rancorous devices. Where are they among the evil-starred that suffer toil the like, ah me! the like of mine? O signify me certainly 630 what suffering is yet in store for me, what remedy or medicine of my malady; reveal it, if thou knowest! Voice it, O declare to the poor Wandering Virgin!

Prom. I will tell thee plainly all that thou desirest to know, with no riddling involution but in simple words, as it is right to open mouth toward friends:—he whom thou seest is Prometheus, the giver of Fire to Men.

Io. O risen a general benefaction. to mankind, what is 640
the cause that thou art suffering so?

Prom. I have but lately ceased lamenting my own pains.

Io. Wilt thou then grant a gift to me?

Prom. Tell me what it is thou askest, for there is nothing
that thou mayst not learn from me.¹

Io. Show me who it is that hath fastened thee in this
ravine?

Prom. Zeus for the will, and for the hand, Hephaestus.

Io. And what is the offence that thou art punished for?

Prom. Thus much alone I can suffice thee with.

Io. Nay, show me besides that what date will be the
termination of my miserable wandering? 650

Prom. Not to know that is better for thee than to know.

Io. Nay, hide thou not from me what I am doomed to
suffer.

Prom. Oh, I am not jealous of the gift.

Io. Why then hesitate to utter the whole truth?

Prom. No grudging, only I am loth to shock thy
feelings.

Io. Be not considerate for me beyond my liking.

Prom. Since thou art set upon it, I must speak: now listen.

Chor. Nay, wait a little, and indulge my pleasure also.
First let us inquire the story of her malady,—her own
lips telling us of her lost wild² wandering, and then let 660

¹ πᾶν γὰρ ἂν πύθοιό μου.

² v. 660. This is the meaning of τὰς πολυφθόρους τύχας, and of τῆς πολυφθόρου πλάνης 846. φθίρεσθαι often meant *to wander aimlessly adrift* (e.g. Eur. *Hel.* 773 ἄλιον ἐφθέρου πλάνον, *El.* 232), and adjectives were used in the same sense; in Soph. *frag.* 511 οἱ πολύφθοροι is said of sailors cast adrift upon the sea, in Lycophon 235 λαρνακοφθόρους ριφάς means 'casting adrift in an ark,' in Eur. *frag.* 636 νομάδα κυματοφθορον (so read for κυματοφθόρον) ἀλῑαίετον means 'wave-roaming,' and ἀλίφθορος properly meant 'shipwrecked,' like ναύφθορος, ἐφθαρμένος (*Cycl.* 298, *I.T.* 268), or 'sea-rover.'

her have instruction in the remainder of her task from thee.

Prom. It behoves thee, Io, to afford these maids the favour, more especially as they are sisters of thy Father; for to have one's fill of weeping and lament for sorrows in a case where one is like to win a tear, is worth the while.

Io. I do not know how I can be disobedient to you; ye shall hear in plain terms everything that ye desire of me:—yet I am ashamed even in the telling of the heaven-inflicted storm and ruin of my features—to tell whence it swooped upon unhappy me. 670

There were visions in the night continually haunting me, that kept visiting my bower with smooth words: '*O thou highly-blessèd Maiden, why art thou so long a virgin when thou mayest win the greatest marriage? The heart of Zeus hath been inflamed by an arrow of desire from thee, and he would fain have loving converse with thee: thou, therefore, my child, lift not thy foot to kick away the bed of Zeus, but go thou forth unto the deep meadow-land of Lerna to thy father's flocks and oxen-stalls, to the end that the eye of Zeus may be eased of his desire.*' 680

With dreams like this I was afflicted every night; until at last I brought myself to confess the haunting visions to my father: and he kept sending frequent ambassadors to the oracles of Pytho and Dodona to find out what act or word he must perform to do the pleasure of the Deities. And they kept coming back with vaguely-spoken oracles of dim significance and darkly worded. But at last there came to Inachus a clear injunction, charging him directly in so many words to thrust me from my home and country to go wandering free at the extremities of the earth; and if he refused, a fiery thunderbolt should come from Zeus, which should destroy his whole house utterly. 690

Yielding obedience to this response of Loxias, he drove

me out and shut me from the house—as sorely against his will as mine; but the constraint of Zeus was upon him as a bridle, forcing him to do this thing.

And immediately my shape and senses were distorted, 700 and with horns, as ye behold, upon my head, fretted with a sharp-biting sting I rushed with frantic leaps to the sweet drinking water of Kerchneia, and the springs of Lerna; and an earth-born herdsman of unmitigated temper, *Argos*, followed, having vision with a host of eyes, upon my steps. But a sudden destruction came upon him unawares¹ and took his life. And I, still frenzy-stung, am driven by the scourge of God from land to land.

This is the story of these doings, and if thou canst tell 710 me what is the remainder of my toils, declare it, and do not out of pity flatter me with falsehood, for I think that made-up stories are the most shameful vice.

Chor. Ah, ah! away!

Never, never did I dream that such unheard-of utterances would come to my hearing, or such hideous, fearful sufferings, tortures, terrors, pierce me with a prong and strike a chill into my soul!

O Fate, O Fate, I am afraid at seeing the sore plight 720 of Io.

¹ The MSS. give:

ἀπροσδόκητος δ' αὐτὸν αἰφνίδιος μόρος.

I think it very likely that *αἰφνίδιος* is a gloss on *ἄπτερος*: because with scholiasts it was one of the recognised interpretations of the doubtful *ἄπτερος* in Homer. Later poets, as Aeschylus in *Agam.* 288 *ἄπτερος φάτις*, used the word of things which, though wingless, are as swift as wings, *wing-swift*; and the vagueness would be suitable, because the legends differed as to the manner in which Hermes killed Argus. In such cases Aeschylus is fond of using terms which will apply to various versions and leave scope to the imagination,—the nature of the *οἶστρος*, for example, in this play, and of Clytemnestra's weapon in the *Agamemnon*.

Prom. It is too soon that thou complainest and art full of fear : wait until thou hast been told the rest.

Chor. Say on, inform me ! to the sick it is relief to know for sure beforehand their remaining pain.

Prom. Your former suit you obtained from me lightly ; you desired instruction from her first, her own recital of her trial. Now hear the sequel—the sufferings that this damsel 730 must endure from Hera. And thou, O seed of Inachus, lay up my sayings in thy heart, that thou mayest learn the lesson of thy journey to its end.

First, then, from hence reverse thy face toward the rising of the sun and take thy steps over the unploughed fields ; and thou wilt come unto the Nomad Scythians, who dwell lifted up in wicker houses on wheeled caravans, accoutred with far-shooting bows. These thou must not approach, but keep thy footsteps close beside the thundering sea-beaches and so pass out of the country. And on the left 740 hand dwell the iron-workers, Chalybes, whom also thou must avoid, for they are savage and not fit for strangers to approach, and thou wilt come unto a river Violent,¹ not falsely named, which cross thou not, for it is not easy to ford, until thou come to Caucasus himself, the loftiest among mountains, where there is a river that jets out

¹ v. 743 ἥξεις δ' ὕβριστήν ποταμὸν MSS., 'a violent river,' as ὕβριστήν ἄνεμον Hesiod *Theog.* 308, τῷ ποταμῷ τοῦτο ὑβρίσαντι Hdt. i. 189. The scholiast says that the Araxes is meant, τὸν Ἀράξην, παρὰ τὸ ἀράσσειν καὶ ἡγεῖν τὰ κύματα αὐτοῦ, 'The Araxes, from ἀράσσειν,'—which, normally, should mean that the word in the *text* is derived from ἀράσσειν : e.g. *Theb.* 195 ἀρχαῖα [βασιλικά, παρὰ τὴν ἀρχήν, *Cho.* 445 ἀφερκτος] κατὰ κλειστός, παρὰ τὴν εἰρκτήν. No difficulty would have been found if the text had been

ἥξεις δ' Ἀρακτὴν ποταμὸν οὐ ψευδάνυμον :

and one may conceive this being glossed with ὕβριστήν, for under the title ὕβριστής Pollux viii. 75-7 gives ἐπάταξεν, ἡγξεν, ἥραξεν and παίων, πατάσσω, ἀράσσω.

fiercely from his very forehead : his star-neighbouring peaks thou must surmount and enter on the path of the meridian, where thou wilt reach the army of the Amazons, abhorring men, who one day shall inhabit Themiskyra beside 750
Thermodon, where is the rugged jaw of Salmydessus in the sea, ill-welcomer of mariners, the stepmother of ships : they shall bring thee on thy way most willingly ; and right against the narrow entrance of the Lake thou wilt come to the Cimmerian isthmus, which thou must leave, and with a stout courage pass through the channel of Maeotis : and there shall be for ever among men great mention of thy passage and it shall be called after thee the *Bosporus*. And then leaving the land of Europe thou wilt reach the 760
continent of Asia.—Are ye satisfied that the new Sovereign of the Gods is violent and tyrannical in everything alike ? A God, desiring to have converse with a mortal woman—thus it is that he hath inflicted all these wanderings upon her. It is a rueful suitor for thy marriage thou hast found, poor maiden ! for the narrative that thou hast heard just now thou must not think is even in the prologue.

(*Io utters cries of despair.*)

Prom. Ah, thou art crying now and making moan,—what wilt thou do, I wonder, when thou hearest the 770
remainder ?

Chor. Why, hast thou a remainder still to tell her ?

Prom. Ay, a tempestuous sea of ruinous distress.

Io. What profit then is life to me ? Why not hurl myself at once from this rough crag, to plunge upon the ground and so be rid of all my troubles ? Better to die once for all than all one's days to suffer misery !

Prom. Ah, ill indeed wouldst thou endure *my* trials, for whom death is not designed by Fate—that would have been 780

release from my afflictions ; but now there is no term appointed me until Zeus be cast out from his sovereignty.

Io. Why, is it written that Zeus must be dethroned ?

Prom. You would be glad, I dare say, to see that happen ?

Io. How should I not, when I am suffering ill from Zeus ?

Prom. Well, then, you may understand that so it is.¹

Io. By whose means shall he be robbed of his imperial sceptre ?

Prom. By means of his own empty-headed counsels.

Io. In what manner ? tell me, if there is no harm.

Prom. He means to make a marriage that he shall one 790 day rue.

Io. Of divine seed or human ? If it may be told, explain.

Prom. Why ask the nature of it ? This is not to be made known.

Io. Is it by his wife that he is to be dispossessed ?

Prom. Ay, she will bear a son who shall excel his father.

Io. Is there no averting of the peril ?

Prom. No—except *I* might, if I were released.

Io. Who then is to release thee in despite of Zeus ?

Prom. It is to be one of thine own offspring.

Io. How sayest thou ! *My son* shall set thee free ?

Prom. Ay, the third in generation added to ten others. 800

Io. *That* utterance is no longer comprehensible.

Prom. No, and seek not to inquire thine own fate either.

Io. Do not hold out a boon and then withdraw it.

Prom. I will present thee with one or other of two secrets.

Io. What ? Show me what they are, and offer me the choice.

Prom. I will ; choose, whether I shall explain to thee the remainder of thy toils, or my deliverer.

¹ v. 786 ὡς τοῖνον ὄντων τῶνδε μανθάνειν πάρα was the reading of M before alteration (Sikes and Willson), and is certainly right.

Chor. Be pleased to bestow one of these favours upon her and one on me; declare to her the remainder of her 810 wanderings and to me thy deliverer, and refuse us not the telling.¹

Prom. Since ye are bent upon it, I will not oppose you or refrain from telling all that ye desire.

First, Io, I will show to thee thy long-tossed wandering, which do thou inscribe on the memorial tables of thy mind.

After thou hast crossed the stream which is the bourne of the two continents, towards the fiery Sun-trod Orient,² passing the swelling surge of the sea, until thou reach the Gorgon Plains of Kisthene, where dwell the Daughters of Phorcys, ancient of days, three, of swan fashion, with one 820 eye in common, and with one tooth only—upon whom the sun looks never with his rays, neither the moon by night. And near them are there sisters three, covered with wings and fleeced with serpents, horrible to human kind, whom no man born shall look upon and still draw breath.

Such is the nature of the opening scene³; now listen to another uncouth spectacle: There are the sharp-mouthed eagle-barking hounds of Zeus, the Gryphons, that you must beware of, and the one-eyed host of Arimaspians, mounted 830 upon horses, who inhabit by the golden-flowing stream of Pluto: these thou must not go nigh. And at the far end of the earth⁴ thou wilt arrive at the black tribe that dwell near to the sources of the Sun, where is the river Ethiop. Along his banks proceed thou until thou reach the falling Cataract, where from the Byblus Mountains Nile sends forth his worshipped river of sweet water.

He shall guide thee on thy way to his three-angled land

¹ μηδ' ἀτιμίας λόγους.

² There may be a lacuna here.

³ v. 827: reading *φροίμιον* (Wakefield); cf. 767.

⁴ τηλουρὸν δὲ γῆς Elmsley.

Nilotic; and there it is destined for thee, Io, and thy 840 children to plant thy far-off colony.

Herein if there be ought obscure and hard to understand, you may repeat again and learn it clearly; I have leisure at my disposal more than I desire.

Chor. If there be anything remaining or omitted in her lost wild¹ wandering that thou hast yet to show to her, then say on; but if thou hast told all, now grant the boon we ask for; thou rememberest, doubtless.

Prom. She hath now heard the whole conclusion of her journey; but that she may be assured that what she has 850 heard from me is not idle tale, I will rehearse the labours she has gone through before coming here, and give this for a warrant of my story.—Well, the great bulk of the narrative I will omit, and come to the conclusion of her wanderings.

After thou hadst come to the Molossian plains and the steep ridges of Dodona, where there is an oracle and seat of Zeus Thesprotian, and that prodigy incredible, the Talking Oaks,—by whom thou distinctly and in no ambiguous terms wast hailed as she that was to be the spouse of Zeus 860—doth any touch in this appeal to thee?²—Thence in a frenzy thou didst rush upon the path along the shore to the great Gulf of Rhea, whence I see thee driven by a storm and beaten back upon thy course;—and for ensuing time hereafter the sea-bay, be well assured, shall be called *Ionian*, for a memorial of thy passage unto all mankind.

This a sign of my intelligence, to show that it discerneth more than what is visible.—The rest I will declare to you 870 (*the Chorus*) and her in common, picking up again the thread of my discourse.

There is a city called Canobus at the far end of the

¹ v. 846 πολυθόρου: see note on v. 660.

² v. 861 προσσαίνει: see my note on προσγελά, *Eumen.* 253.

country, at the very mouth and silted bank of Nile; and there it is that Zeus is to restore thee to thy senses by the mere laying on of his undreadful hand and by its touch alone.

And after the manner of his engendering shall be named a son that thou shalt bear, the swarthy *Erapphus*, who shall possess all the land that is watered by the broad stream of the Nile. And fifth in descent from him a generation of fifty children shall return again, not of their will, to Argos 880—a female generation, flying from kindred marriage with their cousins; they, with hearts excited, hawks in chase of doves and close behind them, shall arrive there in pursuit of marriage wrongful to pursue. But God shall grudge possession of their bodies, and the Pelasgian land shall give them welcome, the men being slain in woman-battle with bold daring in the watches of the night:—for each wedded woman shall take her husband's life by plunging a two-edged sword into his throat—may wedded love like that befall my enemies!—But one among these 890 daughters shall be charmed by love's desire to spare her bedfellow; the edge of her resolve shall be abated, and between two evils she shall choose the name of *coward* rather than of *murderess*. She shall give birth in Argos to a royal race. It would require a long discourse to go through all this thoroughly,—the sum, however, is that from this seed there shall be born an offspring bold and famous in the bow, who shall deliver me from my distress.¹

¹ v. 897: reading with Wecklein:

σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοις κλεινὸς Ἴνις, ὃς πόνων ἐμῇ

or ὃς με τῶν πόνων. This theory accounts well for the many variations which the MSS. play upon the words ὃς πόνων ἐκ τῶνδ' ἐμέ, some omitting ἐκ. I note that a choliambic inscription, Kaibel *Epigr.* 549, begins ὁ κλεινὸς Ἴνις βασιλέων Ἀρίστας, and Heracles is called

This is the oracle that was expounded to me by my ancient Mother, Titan Themis; but the manner and the means would take long to say, and thou wilt not gain anything from hearing it.

Io. Eleleu!

Again convulsion is coming over me and brain-struck fits of madness that inflame; the sting is fretting me as with a red-hot point;¹ my heart in terror is kicking at my ribs, my eyes are rolling wildly in a whirl; I am swept out of the course² by frenzy's violent wind; my tongue is masterless, and thick and turbid words come dashing all at random against waves of horrible affliction! [*Exit.*]

Chor. O wise, O wise was he that first well weighed that saying in his mind and made it current for a proverb with his tongue,—that to make a match according to one's own condition is the best by far, and that neither among them that are made proud and delicate by wealth nor them that magnify themselves with birth should a man that is a handicraftsman be enamoured to seek marriage.

Never, never, O ye³. . . . Fates, may ye behold me made a partner in the couch of Zeus, neither may I be wedded to any spouse among the host of Heaven! For I am sore afraid when I behold the man-rejecting maidenhood

Διὸς Ἰνὸς in Eur. *Andr.* 781; and one may conceive him being called *θρασύς τοξόκλυτος υἱός* in Epic.

The alternative is to read with Sikes and Willson *σπόρος* for *σποράς*, 'from this ancestress there shall be born an offspring bold.' This gives a more attractive rhythm, and the MSS. variations might possibly be accounted for by *τῶνδ' ὅς ἐκ πόνων ἐκέ.*

¹ Compare *Agam.* 1255, 1214, 984.

² As a ship.

³ An epithet has been omitted in the text. The loss would be accounted for by

*μή ποτε, μή ποτέ μ' ὦ
Μοῖραι <τελέσσειν>*

'effecters of fulfilment.'

of Io in such tribulation from the toilsome wanderings of 930
Hera's task.

For me, when equal, marriage hath no terrors ; but may
the kind I fear, the love of greater Powers, never cast its
fatal eye upon me !¹ That is a war unwarrable, a source of
all resourcelessness—I cannot tell what I should turn into,²
because I cannot see any means by which I could escape the
design of Zeus.

Prom. Ah, nevertheless, although his pride be obstinate,³
Zeus verily shall yet be humble, seeing what a marriage he 940
is preparing to make, that shall oust him from his throne
and sovereignty into nothingness : and then the curse of his
father Cronos shall be accomplished to the full, the curse he
imprecated when he was being cast out from his ancient
throne : that shall be his affliction, and averting of it there
is no God in Heaven that can show him except me : I know;
and know the manner.

Now, therefore, let him sit there bravely, trusting in his
loud noises up aloft, and brandishing in his hands his
weapon that breathes fire ! for all that shall serve him 950
nothing to prevent his being cast out ignominiously with a
fall intolerable ; so strong a wrestler he is now preparing for
his own antagonist, a fell portentous adversary, one that

¹ v. 931 : reading :

ἐμοὶ δ' (ὀπότε) μὲν δμαλδς ὁ γάμος
ἄφοβος· ὃν δὲ δέδια, μὴ τι κρεισσόνων
ἔρως ἄφυκτον ὄμμα προσδράκοι με.

See the *Journal of Philology*, 1907, p. 314.

² οὐδ' ἔχω τις ἂν γενοίμαν : I take this to be like the phrases
παντοῖος or παντόδαπος γενέσθαι, 'to try all shifts' (Hdt. iii. 24, vii. 10,
ix. 109 ; Lucian i. 42 ; Dion Chrys. i. 164 ; Achill. Tat. ii. 29, iii. 23,
vii. 1) ; at least 'I cannot tell what would become of me' should be, in
classical Greek, τί ἂν γενοίμην—e.g. *Theb.* 284, τί γένωμαι ;

³ καίπερ αὐθάδης φρονῶν : there is a v.l. φρενῶν, and this led to
αὐθάδης φρενῶν which M has, and which is not Greek.

shall find out a flame superior to the lightning, and a noise more powerful to out-din the thunder, and that sea-distemper, that earth-shaking plague, the trident, weapon of Poseidon, he shall scatter :—and then, wrecked upon this evil, Zeus shall learn the difference between rule and servitude !

Chor. 'Tis what you *wish* that you vociferate so loudly 960 against Zeus.

Prom. What shall be *done*, and also what I wish.

Chor. And may one really look for Zeus to find a master ?

Prom. Ay, and he shall have a yoke upon his neck still heavier than this !

Chor. How is it thou art not afraid to fling such words ?

Prom. What should I fear, when death is not my destiny ?

Chor. But he might give thee a task still more painful.

Prom. Then let him do it ! I am prepared for everything.

Chor. They are wise that do obeisance to Adrasteia.

Prom. Worship, adore, still court the one in power ! For Zeus I do not care so much as—nothing ! Let him do his 970 will and hold his power for this little space, for he shall not be long the King of Heaven ! But stay :—yonder there I see his runner, our new imperial lord and master's lackey : he must have come with news to bring. [*Enter HERMES.*

Hermes. Thou there, the clever wit, thou bitter one to all extremes, thou that hast sinned against the Gods by giving dignities to mortal creatures, thou, the thief of Fire ! The Father commands thee to say what is this marriage that thou talkest of, by which he is to be cast out from his 980 power :—and see too that thou tell it in no riddling fashion but explain with each particular, and do not give me the trouble of two journeys, Prometheus ; thou seest that Zeus is not softened by such manners.

Prom. Haughty indeed and full of lofty spirit for an underling of the Gods! Your power is young, is young, and you suppose the towers you dwell in to be scatheless: Have I not seen from those same towers a brace of sovereigns cast out? And I shall see a third, this present 990 King, with shamefullest fall and quickest. Dost thou imagine that I quail and cower before these new Gods? I am far—the whole way—from it! Get thee back again, trudge the road thou camest by, for thou shalt be told nothing that thou inquirest of.

Hermes. Well, it was by just such headstrong wilfulness before that thou didst land thyself¹ in this disaster.

Prom. Be very sure, I would not exchange my misfortunes for thy servitude.

Hermes. Better, I suppose, to be in service to this rock 1000 than to be the trusted messenger of Father Zeus.

Prom. That is the right way for insolence to be insulting.²

Hermes. It seems that thou exuldest in thy sufferings.

Prom. Exult! may I behold my enemies exulting in this way—and thee among them.

Hermes. Why, dost thou count *me* to blame for what has happened to thee?

Prom. In one word, I hate all the Gods that have had good done to them and treat me ill unjustly.

Hermes. Thou art brain-sick, mine ears tell me, in no slight degree.

Prom. I am content to be so, if it be brain-sickness to 1010 hate one's enemies!

Hermes. Thou wouldst be quite insufferable in prosperity.

¹ *v.* 997 κατούρισας Hermann. The variants are the result of a gloss καθάρμισας or καθάρμηςας, for δρμίσαι (δρμήσαι) was the regular word by which ούρλισαι and its compounds were explained.

² Others take it to mean 'That is how one ought to insult the insolent,'—the proper way for me to behave toward such as you.

Prom. Alas !

Hermes. That is an expression Zeus is not acquainted with.

Prom. But in his ageing course Time teaches everything.

Hermes. Yet *thou* hast not yet learnt wise-mindedness.

Prom. No, else I would not have *spoken* to an underling like thee.

Hermes. It seems that thou wilt not say anything that the Father wishes.

Prom. Well, if I were indebted to him I would repay.

Hermes. Thou mockest me as if I were a mere child.

Prom. Why art thou not a child and still more foolish, if thou expectest to learn anything from me? There is no 1020 torture or contrivance by which Zeus shall impel my lips to utter it, until my galling bondage be undone. So let the sooty flame be hurled upon me, and with white feathery snow and earthquake-thunderings let him make ruin and confusion of the world ! For nought of this shall bend my will to tell by whose hand he is to be dispossessed. "

Hermes. Consider now whether this seem profitable to thee.

Prom. It has been considered and determined long ago. 1030

Hermes. Find heart, thou foolish one, find heart at length in face of these calamities to be right-minded.

Prom. Thou art but vexing me in vain, like a wave,¹ with thine exhorting ; let it never enter thy head that I will be afraid before the will of Zeus, and grow effeminate and humbly supplicate my greatest detestation with womanish outspreadings of my palms to release me from this bondage ! I am as far as can be from it.

Hermes. It seems that all my words will but be said in

¹ v. 1033 ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν, 'I am firm as a rock,' Anacreon frag. 90 μηδ' ὥστε κύμα πόντιον λάλαζε, Proverb αἰγιαλῷ λαλεῖς. They came also to say 'deaf as a wave,' probably through κῦμα in the proverbial phrase being taken as a nominative.

vain,¹ for thou art not melted or softened by my entreaties, 1040 but dost take the bit in thy teeth, like a colt new to harness, and plunge violently and fight against the reins. Yet it is but a weak conceit that thou dost ground thy force upon, for mere self-will in one that is not well advised is by itself as weak as anything. •

Consider now, if thou refuse consent to my persuasion, what a storm and huge wave of calamity will come upon thee :—first, this rocky gorge my Father with his thunder and the lightning-flame will rend to pieces, and thy body 1050 will conceal, and the embrace of rock shall fondle thee. And when thou hast completed a long space of time, thou shalt return back to the light again, and then, look you, there shall come the winged hound of Zeus, the blood-red eagle, and shall ravenously disjoint thy body into one great rag, a banqueter coming uninvited every day,² and shall make his feast upon the dark meat of thy liver.

This shall be thy punishment, whereof thou must expect no term, until some God arise to take thy pains upon him, and consent to pass into the unillumined house of Death, 1060 and the black nether pit of Tartarus.

Therefore take counsel, because this declaration is not fabricated but most absolute verity ;³ for the lips of God

¹ v. 1039 πολλά καὶ μάτην go together, as in *Eum.* 144, Dio Cass. xlv. 26 πολλά γοῦν καὶ μάτην ὑλακτεῖς, *Soph. Ant.* 1252, *O.C.* 1565 πολλῶν γὰρ ἂν καὶ μάτην πημάτων.

² πανήμερος, or 'for the whole day.'

³ v. 1062 : reading with Hartung :

ὥς ὅδ' οὐ πεπλασμένος

ὁ κόμπος, ἀλλὰ καὶ λίαν ἐτήτυμος.

The MSS. give ἀλλὰ καὶ λίαν εἰρημένος, which is impossible ; to make sense we should require ἀλλὰ καὶ λίαν ἀληθῶς εἰρημένος, e.g. *Dinarchus* i. 75 οὐ γὰρ ψεῦδός ἐστιν, ἀλλὰ καὶ λίαν ἀληθές, *Antiphon* 123. 15 οὐ γὰρ ἀφανής, ἀλλὰ καὶ λίαν φανερός, *Lucian* iii. 586, *Themistius* 170, *Eustath.* 459. The opposite of πεπλασμένος is not 'spoken' but 'true,' *Plat. Rep.* 485 E, *Tim.* 26 E, etc.

know not how to speak falsehood, but will bring every syllable to pass. Therefore take thought, and never reckon obstinacy better than wise counsel.

Chor. To us what Hermes says seems not amiss; he urges thee to abandon Obstinacy and seek that Counsel 1070 that is wise. O yield! it is discreditable for the wise to err.

Prom. I knew the message that this fellow hath so loudly noised upon me, but to suffer ill entreatment from one's enemy is no humiliation. So let be hurled upon me the forked ringlet of his fire and let the sky be set aquivering with thunder and convulsion of the furious winds; let the blast sway the earth by the roots from her foundations, and the wave of the sea with roughest surge and the 1080 courses of the stars in heaven confound together, and let him hurl my body into the bottomless pit of Tartarus with the circling whirl of stern Necessity: to death, at all events, he never shall put *me*!

Hermes. These are the very thoughts and speeches of the brain-struck! How does it come short of stark insanity, this prayer of his? What abatement is there in his mad- 1090 ness?—Ye, however, at any rate, that are condoling in his tribulations, retire somewhere speedily from these regions, lest the harsh bellowing of the thunder strike your senses silly.

Chor. Give me some other words and exhortation, that you are likely to persuade me with! for you do not surely imagine that *this* sweeping speech of yours is tolerable!¹

¹ v. 1097:

οὐ γὰρ δῆπου

τοῦτό γε τλητὸν παρέσυρας ἔπος·

παρεσεΐρας (παρ-εσ-είρας) might be thought of; cf. εἶρω, συνείρω, διείρω, παείρω, παρενείρω, 'get in edgeways,' 'interject,' 'insinuate': but παρασύραι was especially used of orators who *carry their audience away* in an overwhelming flood of eloquence (Pollux iv. 21 and vi. 147,

How can you dream of urging me to practise cowardice? I am content to share with him whatever Fate may have in store; for I have learnt to abhor traitors, and there is no vice that I have greater loathing for than this!

Hermes. Well, remember my warning, and when taken by the snaring hand of Ate, do not then blame Fortune; never say that it was Zeus who cast you into trouble unforeseen; nay, blame yourselves, for it is with knowledge and with no sudden surprise that ye will be entangled in the inextricable Net of Ate by your folly. [*Exit.*

Prom. Ah now in deed, in word no more, the earth is rocked and the subterranean sound of thunder is booming at my side,¹ the fiery streaks of lightning flashing out, and whirlwinds rolling up the eddying dust; the blasts of all the winds leap wildly and display contention setting contrary against each other, and the sky is confounded with the sea: so dire the rushing onset that proceeds from Zeus against me manifestly, working terror. O thou holy one, my Mother, O thou Sky, revolving the common light of all the world, beholdest thou the injustice I am suffering?²

Longinus 32. 4 and 33. 5); and I think that Aeschylus, slightly varying the phrase of daily life, is making the Chorus sneer at Hermes as the irresistible Orator.

¹ Ὁ περιμυκᾶται, 'booming all around.'

² πᾶσιν ends his last speech as it does his first; the sequel showed the working of the new law πᾶθει μᾶθος.